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The World Outlook On Social Transformation

World Unity

Pacific School of
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Berkeley, Calif.

THIS MONTH

The Lytton Report—*Editorial*
Problem of Minorities—*Roucek*
Dynamics of Internationalism—*Green*
Science and Progress—*Harding*
China's Changing Culture—*Rawlinson*

Interpreting the spirit of the new age

Whither Bound Religion?—*Anderson*
Women's International League—*Woods*

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A STATEMENT OF PURPOSE

Issued October 1st, 1927

WORLD UNITY MAGAZINE, as its title implies, will endeavor to interpret and record those significant changes in present-day thought which mark the trend toward worldwide understanding and a humanized civilization able to release the finer aspirations of mankind.

Its essential purpose is to make accessible to awakened minds the views and conclusions of creative workers on subjects of truly general interest and importance. The emergence of new and higher values in philosophy, science, religion, ethics and the arts from the alembic of universal unrest represents the focal point of vision for World Unity Magazine.

To create a medium capable of responding faithfully, without prejudice of race, creed, class or nationality, to the uprush of the spirit of the age wherever or however manifested—this is the ideal to which World Unity Magazine is devoted; and faith in humanity arising at last to assert its organic oneness, the foundation on which it stands.

Constructive suggestions will be heartily welcomed from progressive individuals and organizations to assist the Magazine to fulfill its function as a clearing-house of ideas and plans reflecting the organic trends of the age toward world unity and cooperation. The Magazine will endeavor to publish significant articles of a stimulating character, without assuming responsibility for its contributors' views.

WORLD UNITY

INTERPRETING
THE SPIRIT OF THE AGE

JOHN HERMAN RANDALL, *Editor*
HORACE HOLLEY, *Managing Editor*

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"Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the inter-dependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally exstinguished; in which a single code of international law—the product of the considered judgement of the world's federation representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship —such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age."

SHOGHI EFFENDI

THE LYTTON REPORT

EDITORIAL

THE long awaited report of its special investigating commission, headed by the earl of Lytton, was made public by the League of Nations on October 3rd. Prepared by five distinguished citizens of Great Britain, France, Germany, Italy and the United States, the report has been received with well-nigh universal respect both for its disinterested and objective discussion of the underlying issues between Japan and China, and also for its courageous and statesmanlike proposal for settlement. The report carries a note of authority and fairness in dealing with the facts that is clearly convincing to all save those with closed minds.

The Geneva correspondent for the New York Times in writing of the reception of the report by the sixty odd journalists from all parts of the world, says, "It was received in a tense silence,—a silence born of something deep in every man that told him here was something profoundly grave. Here was a thing not simply of life and death but of lives and deaths; not merely of peace and war between the Chinese and Japanese but peace and war for every nation and every man in every dispute. It was a silence born of awe. I have never seen any report received with such instinctive respect as was the Lytton report."

An outline of what the report contains has been carried by all papers but what interests us most just now is its profound significance. The more one thinks about it the deeper grows the feeling that men have here to do with a crucial thing, that literally everything in the future depends upon its results and what it imposes between the old national order and the new world order that is struggling for birth. In the light of this report it can no longer be argued that there can be one order in Asia and another in Europe and the western world. It is clear that the world cannot ignore the methods Japan has employed to settle her quarrel and not expect

the problem of the Polish Corridor to be immediately affected by this breakdown of the League Covenant. No one in Geneva and no reflecting person anywhere talks any longer of disarmament as if it were simply a question of economizing, a question having nothing to do with peace and security. World events are seen to be so closely woven together that thoughtful minds assume that peace or war in Europe—and that not in some distant future—will be determined in the next few months in Manchuria.

One cannot escape the impression that Italy, Germany, Poland, Yugoslavia, Hungary and other European nations are waiting poised to see which way to move. If they see that Great Britain, France and the United States, which alone made the Covenant and Peace Pact possible, are not now resolutely going to stand together behind them, they will take it to mean that these three leading nations have definitely chosen the way of arms, and nobody doubts that the other nations will follow them. On the other hand, it is assumed in Geneva that if the League Covenant can be made to triumph in Manchuria it will be fairly easy to settle the German equality issue and reduce arms all around.

Just now, more important than any details of the report, of what constitutes a triumph for the Covenant or how it is to be brought about, lies the deeper issue that the Lytton report puts squarely to the League and the nations behind it,—the choice between the way of peace and the way of war. This choice involves either the surrender of all that has been done in laying the foundations of a new world order, or else the immeasurable strengthening of these foundations.

Is it too much to expect that the three great Western democracies—the United States, Britain and France—will in this crisis show enough forethought, solidarity and moral courage to take the next step forward in building new world order?

J.H.R.

NEGLECTED ASPECTS OF THE PROBLEM OF MINORITIES IN EUROPE

by

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ONE of the most serious and difficult tasks with which the League of Nations has had to deal constantly since the so-called Minorities Treaties were signed, together with the Peace settlements, is the old and yet new problem of minorities. The discussions at the League of Nations Assemblies and the heated arguments around the Council tables continue with unabated force, bringing in their wake much bitterness and dissatisfaction. Here is a most provoking and trouble-making problem, which is a stumbling block to attempts directed toward world unity and peace. It periodically disturbs the internal politics of the countries which have minorities included within their boundaries, and it is a political football of Europe often used in the diplomatic game to secure some direct or indirect gains in international politics.

We shall not attempt to deal with the problem of the minorities and the League of Nations from the juridic standpoint or from that of international law. Much has been done in that field, especially in Europe, and the stream of publications, especially those devoted to propaganda purposes, is growing daily. It seems to the writer that difficulties are steadily cropping up because too much emphasis is being put on the legal side of the question and not enough on the practical application of the problem. After all, there must be certain underlying reasons for the conditions which produce dissatisfaction, and we shall try to deal with one phase of it— the psychological and social aspects arising from the behavior of the minorities and the majorities, or the States.

Considering the problem from the viewpoint of the group, and in a very loose sense of the word, the enigma of minorities has existed since mankind began to organize itself in tribes or groups. If a member differs from the group in dress, speech, behavior, outlook, etc., the attitude of the group is usually antagonistic, a tendency quite natural at times when an appearance of any stranger meant danger.

The Minorities Treaties tried to define the minorities more specifically, viz., as the inhabitants of the State which differ from the majority of the inhabitants in "race, language, nationality and religion." Even this definition is rather vague, because it is very hard to define such terms as race and nationality. Is there a pure race? On what basis shall the nationality be determined, for example, in the case of the Jews? On the basis of the language, race, or religion? The difficulties of this nature became especially apparent during the last census-taking in Central and South-Eastern European States.

But the existence of any kind of groups, which differ from the dominant group in the State, whether defined or undefined, is bound to lead to troubles. Fundamentally there is involved a problem which has troubled Europe for centuries, viz., the problem of religious toleration. In addition, we have to deal especially with the problem of national minorities, because the transfer of minorities from one state to another after the World War is essentially the redivision of ethnic minorities.

The difficulties resulting from the presence of groups which differ from the dominant group become intensified in proportion as the difference is based on emotions; basically, nationalism and religion are matters of feeling, as various writers, such as C. J. H. Hayes, have demonstrated. It is painful to the individual when his feelings of this kind are aroused and the feelings occasionally transform themselves into action. Hence any kind of international obligations will eventually break when applied in individual practice. How can any law provide for the change of the attitude of any group, unless years of education are behind it? The more so, how can we expect any nationalistically strong country to attempt to

break down the spirit of nationalism, that is the spirit of intolerant nationalism, when most of these countries having minorities suffer from nationalism as an obsession, due to the fact that their statehood is young, and that their statehood was formed only because the spirit of nationalism was kept alive during the dark days of oppression? If we apply the same point to religion: are most of the religions in that part of Europe considering themselves as exclusive and the "true one?" From the logic of the matter, the "true" religion cannot tolerate the "false" kind; and as both parties feel the same way about the matter, an inevitable conflict is bound to result.

There are several other elements which come into the situation. First of all, the rampant nationalism of today, triumphant in a new State, thrives on the memories and past sufferings and oppression. It seems only natural, for example, that the Roumanian of Transylvania, now in the liberated Roumania, will not easily forget the oppressions and misdeeds of the past. The under-dog having become the upper-dog, as he is only human, wants to repay the bill and make the noisy Magyer minority enjoy the same medicine. On the other hand, the psychological reactions of the Magyer minority are quite similar. It is resentful of the descent from the position of domination to that of a common minority. The members and especially the leaders talk now about the past glory of their former State, about the benefits of their culture, and about the dangers which threaten their "superior" culture. Let me illustrate the point by quoting the words of Count Albert Apponyi, an illustrious Hungarian statesman: "The Hungarian nation had and has a lofty world-historic mission, determined by the achievements and tendencies of a thousand years, in the fulfillment of which it has been obstructed and weakened by the catastrophe of Trianon. This mission was, and still is the defence and the peaceful extension of the higher standards of Western life, by political and military, as well as cultural efforts, according to the requirements of the age. The Trianon mutilation has detached from the West territories it had already conquered, and thrown them back into semi-oriental conditions, imperiling thereby existing Western culture in these

territories, and slackening the progress of those who do not yet possess such culture. . ."

Such an attitude brings two reactions. The majority feels more antagonistic to the assumptions of its minorities, that they are superior, and resent the noisy and steady streams of complaints from its members. The minority, meanwhile, is working itself gradually into a state of mind which consideres everyone around it as hostile and eventually it feels that it is the victim of all sorts of intrigues and persecutions endangering its ethnic existence. Such delusions, though they might be founded on facts, work as defence or compensation mechanism, growing out of the minority's feeling of self-importance. Thus the delusion of grandeur and that of being persecuted commonly go together. The hate projects itself on the outsiders of the group, the majority, and soon pretexts are provided to exercise it. In spite of all our teachings of brotherhood, hate is the strongest element unifying a group; the leaders of such groups are quite willing to play up and revive old troubles, taking care to bring on new ones and not let the group forget it.

In all the psychological processes the starting point is not the group but the individual. To make the individual unified with his group, the processes of opposition are, as indicated above, continually maintained. Just as an individual must concentrate his attention and his energies in combat, so a group must centralize and organize all its resources for a conflict. Any kinds of misunderstanding, discussion, tolerance, permit divergent views, and weaken the unity of the group. Intensity of hate facilitates organization and all conflicts call for unity and unquestioned devotion to the ideal of nationalism. For this reason the group consciously maintains a national sentiment of opposition towards rivals, fearing that any relatation in that attitude would be followed by disintegration. Opposition really preserves the emotional, or mental, equipment, and thus hate becomes a self-preservative instinct. The basic principle is that opposition feeds on resistance and dies out with non-resistance. Hence the leaders of the minorities and of the majorities find it very useful to stimulate hate and avoid cooperation.

Thus two elements enter into the situation again—the fear and

hate motives. The ethnic and religious groups fear that their existence is threatened and try to save themselves by opposition. In fact their social existence is threatened. The first and the most important rule of life of any living organism is to protect its own existence and provide the means of self-preservation. So each State, just as much as its minorities, must aim to fuse its own population, to eliminate dissident groups, and to unify its membership. The presence of any hostile group might eventually become dangerous. Consequently our own process of "Americanization" is applied and might be known as the process of "Roumanization," or Czechoslovakization," etc. As soon as the interests of the minorities groups, therefore, run counter to the interests of the State, or vice-versa, the element of fear and hate enters into the relations. Though good will might be counselled on both sides, the groups, just as human nature always does, hate each other because they fear each other. The interests of each group run counter to the interests of the other. To save the group from danger, and to keep the members in defensive line the leaders must especially revert again to the practice we have already mentioned—to maintain the feeling and show of superiority for oneself and contempt for others. These signs of superiority, and the suggestions of inferiority on the part of either group, acquire a new significance and become more ineradicable.

As human nature reacts to the dangerous situation, by running away from the danger, or by appealing for help, the minority exercises the same practice in this complicated situation (which becomes sublimated into a whole set of specific actions called nationalistic behavior) and makes constant appeals to foreign public opinion and especially to the League of Nations. To make their case good, the minorities must present their cases in exaggerated form.

Any public criticism of the minorities policy reacts like a boomerang on the behavior of the majority of the State. In the first place, the resentment is quite general, and such resentment transplants itself occasionally into actions, which might not be very direct, but can become most annoying. Furthermore, the fact it-

self that only certain States are bound by Minorities Treaties is a contributory factor to the whole situation. The realization that these minorities provisions were imposed only on the smaller States of Europe, located in a belt from the Baltic down to the Aegean and Black Sea, creates the conception of an inferiority on each of those nations; the prestige and sovereignty principles are appealed to. Much of the time of such States is taken up with the effort to make the other people think differently, and streams of counter-propaganda are rushed off from printing presses.

It is very seldom that an American can understand the difficulties in question. In the first place, the American problem of minorities is not serious, mainly because our minorities live within this nation because they will it. In contrast to Europe, the fusion is not so painful, and the willingness of the immigrants to be assimilated creates a receptive state of mind, which simply does not exist in the case of the European minorities. Furthermore, it is extremely difficult for the American observer to comprehend why a group of minorities should consider themselves quite oppressed when on one side of the boundary line, and quite happy on the other.

But such pessimistic conclusions certainly cannot be acceptable to our modern theories and practices leading toward internationalism. The hope, therefore, lies in the ideal that the minorities as well as the majorities will practice moderation, and will learn, by sympathetic education, to live side by side in mutual understanding. As long as our international life is based on the State-system, which is only gradually learning to conform to the demands of vague humanitarian rights, which no State should ever transgress, this is the only remedy to be suggested. It has been most interesting for the author to observe the change of his attitude, a change which has come gradually only since has emigrated to America. As a member of a former minority, he experienced the processes described above. But now, when a detached point of view has been achieved by years of foreign residence, the outlook is quite different.

THE DYNAMICS OF INTERNATIONALISM

by

PHILIP LEONARD GREEN

MOST of us who have come in contact at some time or other with the various phases of the international movement have perhaps taken them in the same light as we would take a football game or an acrobatic act—as part of a passing show, calculated to furnish a new stimulus to our jaded twentieth century minds, little realizing what forces are at play "behind the scenes."

The writer, in his experience both in the audience and on the stage of the international movement, has come to the conclusion that almost every international organization, be its activities ever so manifold or the number of its workers and adherents ever so great, is really controlled, operated and given its "spirit" by a surprisingly small group; in fact, most of the powerful movements known to the writer, strange as it may seem, are actually the prolongation of the shadow of one man or woman!

In determining the forces which bring an international movement into being and which keep its fire burning in days of stress, we must therefore make a careful search of the nature and qualities of these men and women who apparently have become wedded to the great idea of human brotherhood to the extent of giving up almost everything else in life.

It is the purpose of this article to arrange these "qualifications for office," as they may be called, in such order and classification as may be brought out by the needs of the movement as such. Sometimes the qualities called for, even in any given classification, are almost diametrically opposed (not to speak of their rarity). That is why we find so few uniformly successful leaders of inter-

national movements.

To begin with, the organizer or leader of an international movement must be visionary, almost to a vice. He must have retained in maturity that creative play-instinct so characteristic of children. He will literally eat, sleep and live with his movement and actually find matchless pleasure in making sacrifices which would astound the ordinary individual. In general, I have found that the imaginations of leaders of international movements are vivid. They are not in the least troubled by things as they are. They allow their minds to transcend all present limitations; but here is exactly where their difficulty lies.

Unless coupled with this boundless imagination, they possess the ability to translate their dream into the language of present-day conceptions, they usually fail. The successful leaders of international movements, I have found, are also capable administrators and methodical executives. Either by training or instinct, they are excellent psychologists and character analysts, knowing how to select and draw to themselves the human material that they need to supply the qualities in the possession of which they may be limited.

Most of them are also able financiers, although not necessarily experts. They add to their sweeping imaginations, an almost incredible patience for the endless details brought out by such worldly contraptions as budgets, reports and statements.

The majority of them have a pronounced love for public life, even to the extent of pomp and ceremony. In fact, many of them have been originally drawn to their work by the fascination which public affairs hold for them; and while the distinction which they gradually acquire does not even begin to compensate them for the untold sacrifices they are called upon to make, it is sometimes the only force which keeps them yoked to an otherwise thankless task. On the other hand, the international leader who shrinks from the lime-light (and I have yet to meet one), would be a distinct liability to his organization, for reasons which are self-evident.

The leader of a work of this character must also be an astute politician. He has not only to deal with the public. His greatest

problems sometimes confront him within his own organization. Therefore, it is needless to add that he must be a parliamentarian of the first order, familiar with the many intricacies of legislative procedure, using every known device to rush a favorite plan of his through the formalities of approval or to block for an indefinite period the adoption of any ideas which he may believe to be prejudicial to the interests of the organization. He must know how to hold the most divergent forces together and to use the friendships and enmities of others for the success of his own ideas.

Descending from these sublime heights, he must at times carry the complete load of the institutional detail of an organization. Every petty job, from the arrangement of office furniture and the folding of circulars to the operating of typewriters and the carrying of heavy packages, has, during the period of the writer's observation, fallen to the lot of these "leaders of humanity." It is true that they have helpers, sometimes hosts of them; but when it comes to the actual performance of painful duties, they are pathetically alone.

In the face of all this, they are just the ones who must hold fast to their faith in humanity; and must continue to make and hold friends. At seven o'clock, they must perform the work of an office-boy; at seven-thirty they may have dodged two or three creditors by a hair's breadth; yet at eight-thirty, they will appear in evening dress, as composed as if they had been reared in the lap of luxury all of their lives. When people are presented to them at public affairs, they must rack their troubled brains to remember their names so as to greet them the next time as if, in the interim, they had had nothing else on their minds.

So far, the qualities mentioned are those which characterize the successful leader of any international organization; but where the organization is, in addition, also educational or propagandistic, these desirable qualities constitute nothing but a beginning—a point of departure.

The head of a movement of the latter order must posses an almost insatiable knowledge-hunger. He must be intensely interested in the currents of international affairs, not to speak of the

years of careful preparation that are necessary to get him to the point where he can adequately understand and interpret these currents.

To a degree, even the machinery of education must for him be invested with an irresistible fascination, so that he may know how to satisfy his hunger for knowledge swiftly yet thoroughly.

The missionary or teacher-instinct must have been actually inborn and he must proceed to share his knowledge with others not only when called upon, but also voluntarily.

In imparting this knowledge, however, he must never permit himself to imagine for a moment, that because he is vitally interested, everyone else is. If they were, there would be no need for leaders of international movements. On the other hand, he must be fully cognizant of the forces which sway human beings, so as to be in a position to share his knowledge with the assurance that an appreciable percentage of it will be digested. To the end in view, a dramatic instinct for proper backgrounds and settings is of the greatest help and the successful are those who appreciate and use these forces at the right time.

It can almost be said with a certainty that no leader of an international movement can be completely successful who cannot rise in the presence of his fellow-men to expound his ideas. He need not necessarily be an accomplished orator, nor need he have the slightest knowledge of the mechanics of public speaking (although such knowledge is highly desirable); but he must be at least a sincere speaker. He never knows when, in the exercise of his office, he may be called upon.

In the same way, he should be able to express his ideas in writing, in an interesting if not in an erudite fashion. He need not be a Wells but sincerity overcomes all technical difficulties and provides all true internationalists with the force necessary to break through any inherent timidity. If not himself a writer, he should at least have a keen sense of reader-interest and news values, gathering around him those who can express his views in written form.

Talking of "news value," no really great leader of a movement in this age, can progress very far without a thorough know-

ledge of the ways and means of that great institution, the press. Few of the leaders of international movements have had the time or inclination to acquire a training in the art of advertising; but infinite patience will triumph where technical knowledge fails. To keep on bombarding editors and news organizations with material in the face of refusals, I admit, is the height of persistency; yet it is the only way to get something published all the time. A uniformly hearty welcome and a sincere smile for all press representatives, whether friends or enemies, is a habit early acquired by successful leaders of international organizations.

So much for the actual, necessary requirements in the way of administrative abilities and educational equipment; but the leader of an international movement must also be endowed with certain personal gifts, without the possession of which no complete success could be assured.

He must have obliterated in his mind all distinctions of age, social caste, creed, race and nationality in the provincial sense. This rare liberality should be shown not only in his public life but the real test actually comes in his own personal relations. His own life must therefore be a shining example of brotherhood in practice; and personal contact with different races and creeds is highly beneficial. Yet, being himself an internationalist and a universalist, he must condone religious ignorance or bigotry, racial ambitions and petty national vainglories in others, while at the same time fighting these forces. He must not be surprised that others have not as yet arrived on his plane of existence. Rather, like Anatole France, himself a liberal and a pagan, uncompromisingly fighting the bigotry of the Church, yet admiring the devotion of a peasant woman worshipping the Virgin Mary at a wayside shrine, he must realize that for many the truth is still expressed in forms of ecclesiastical, racial and national antagonisms. To counteract these deeply rooted, accepted falsehoods, is his mission. He must have learned the lesson of universal brotherhood and to this end, his love must be universal—not personal.

Of course, most of the people who possess the majority of the qualifications mentioned above, would not be of the type to enjoy

the glitter of the ball-room; yet the leader of an international movement enhances his opportunity for success in his work, by forcing himself, if need be, to acquire a capacity for the enjoyment of social functions.

When success crowns some of his efforts, the leader of an international movement must take it without any show of emotion. Excessive glee over happy results consumes energy that might be used to obtain further results. When difficulties come (and most movements that are worthwhile have more difficulties than smooth riding), he must also take them without any outward show of emotion. This is so easy to say! The fact is that most leaders of international movements, by the very possession of certain qualities mentioned before, have separated themselves in a sense from the rest of humanity. People seem to think, because of their apparent superiority and because they are always encouraging others, that they are not in need of any encouragement themselves. In truth, they need affection in an infinitely greater measure than the good-for-nothings who have it thrown at them. Their contributions to humanity are so great, they give so much of themselves, yet they are for the most part lacking in the elementary comforts which go to make the mediocre life so pleasant.

Sometimes the leaders of international movements turn to religion for solace in their hour of need. Sometimes they have some unknown source of inspiration. Many of them are forced to abandon their work through a complete nervous breakdown.

The possession of even some of the qualities mentioned is unusual. In combination, they are possessed by only a few men in each age. Those who do have these qualities, usually undergo terrible mental agonies through the very possession of such diametrically opposed forces. Add to this the fact that their mental and spiritual intensity is almost always misunderstood and mistaken by men for self-interest, one can easily see how isolated these leaders of international movements are.

Yet it is such that "move" international movements. Working under the limitations that they do, it is not to be wondered at that the progress of the movement has been so unsatisfactory.

THE COMMON MESSAGE OF THE WORLD'S GREAT TEACHERS

by

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LIFE'S MOST IMPORTANT WORK

(*Continued*)

AT the close of the wonderful Sermon on the Mount, Jesus said to the multitude: "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended and the floods came and the winds blew and beat upon that house; and it fell not for it was founded upon a rock. And everyone that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand. And the rain descended and the floods came and the winds blew, and beat upon that house; and it fell and great was the fall of it."

The marvels of physical science are such that the imagination of the average individual is fired with the possibilities science possesses in the development of a "super man." When we contemplate the extensive control man is establishing over physical forces, we must admit the evidence for this dream is not altogether lacking. The last century has added greatly to man's knowledge and power. *The important thing for educators to impress upon the student of today is this fact: Added power and knowledge can be as effective in the hands of the vicious as they can be in the hands of the righteous. Added knowledge and power are servants only to man's impulses and motives.* An airplane can be as effective in dropping

bombs to destroy life as it can be in carrying help to save life. The knowledge of germs can be used as effectively in the production of plagues as it can be in the healing of the sick. Man has yet to learn that the enduring good of any science rests upon the use to be made of it. This means self-control and moral character.

Character is also the most important factor in the economic world. Through emphasis on the importance of wealth the western nations have developed a vest industrialism surpassing anything in history. Such an important part has material wealth played in this industrial age that many have come to look upon it as the measure of a successful life. It is now, however, becoming more and more evident to the intelligence behind this industrialism that unless it is founded upon a moral basis it has no guarantee of permanency. *The rise and fall of great industrial systems of the past is a remarkable witness to the fact that character is the most important factor in business. In material wealth, as with knowledge, it is its right use which determines its final value to the race.*

In the world of social and political relations it is equally evident that the enduring and substantial must rest upon the moral character of the individuals participating. For five hundred years in politics and governments, there has been a steady development in man's appreciation of his rights and privileges. In America we have stated in our Declaration of Independence that man has "certain inalienable rights to life, liberty, and the pursuit of happiness." Up to date we have been so impressed with this glorious idea that we have failed to appreciate that every right and every liberty carries with it an equal responsibility and duty. As a nation we have failed to learn that this enduring happiness we seek can be had only when rights and liberties are earned. Rights and liberties are earned by the discharge of obligations, responsibilities, and duties, which these rights and liberties naturally impose upon the individual.

The duty of the educator of this century is to make the idea of the discharge of responsibility, duty, and obligations as popular as he has made the idea of inalienable rights. To do this the nature of the moral order must be made as explicit and as evident as that

of the physical order. *The children of this generation must have brought to their attention, and be trained to appreciate the fact, that the building of a temple of character constitutes the most important business of life. Not until the teachers of the rising generation make this the central aim of all their work can we expect much genuine progress in our social and political life.*

The children of the twentieth century must be made to see why it is more important to build character than it is to build houses, industries, or institutions. The values of all our creations depend upon the character we build. It is for this reason that character building is the most important business in life. An occupation of such vital importance should be pursued with intelligence, study, perseverance, determination and courage.

One of the seven objectives of education outlined by most educational philosophers is: education for the right use of leisure time. It is estimated that man has increased his power to produce the physical necessities of life twenty-two times within the last fifty years. This leisure time, if properly used, gives him much time for self-development. The problem is to help man spend this time in a way which will lead to intellectual, spiritual, and moral growth. It is only by such use of leisure time that happiness can be guaranteed. Unless there is character behind our play it soon degenerates into indulgence, and becomes cheap and unsatisfactory. Even in play character is the most important factor.

A modern student of these philosophies, Mrs. Noneita Richardson, has summarized the characteristics which typify the ideal character advocated by the world's great teachers. The enumeration of these characteristics at the same time point the way to the development of such a character and mark out the path to self-realization. She has used a perfect building to represent the temple of human character visualized and set forth by these masters of wisdom.

The aim which should motivate the individual in the building of this temple is self-unfoldment and service to humanity. These are two phases of the same thing. The greater the self-unfoldment, the more power the individual has to serve. The more he serves

his fellow the greater will be his self-unfoldment.

The location of the temple is on the mount of service beside life's highways. Too many people are looking for some spectacular opportunity to serve—waiting to get in a larger place or to be better prepared. There is no place too small for the greatest man and no man too great for the smallest town. Service should be given freely wherever needed whether performed by a house servant or by a king.

The great sustaining pillars upon which everything else in this structure depends are the following: (1) Self-respect—a realization of the powers, capacities, and possibilities of the human soul; (2) Self-effort or the principle of progress, the only principle by which the individual can extend his intelligence, refine his nature, and accomplish self-realization; (3) Self-control or the principle of mastery, representing the keynote to all these great philosophies, the principle by which the individual becomes master of his own energies and is able to unify all these energies, impulses, emotions, desires, and tendencies into a beautiful symphony of life; (4) Self-poise, defined by one school of Oriental thought as "an internal state of being of one who has brought all the appetites, passions, emotions, impulses, and desires of his soul under the definite domination and voluntary control of his own will, and is able to maintain that established self-control as an accomplished development."

The foundations upon which this temple of character is built are as follows: (1) honesty, (2) trustworthiness, (3) sincerity, and (4) courage. The floor of the building is to be perseverance, temperance, frankness, and humility.

To this beautiful temple of character there are a number of entrances. Through these doors the individual who would live the life beautiful—the life abundant—must find his way. They are listed as follows: (1) a faith in the goodness and dependability of God or nature—a belief that the universe is kind and friendly; (2) a passion to know the truth and a willingness to shape one's life to it; (3) interest in all life from the microscopic world to the galaxy of planets, from the prattle of the child to the philosophy of the old man, from the physical laws of the atom to the highest

laws of mind and spirit, from the beauty of the rose to the creative principle responsible for its existence; (4) constant industry along constructive lines; and (5) a wakeful conscience—morally, spiritually, and intellectually.

To live the beautiful life there are certain ways in which the individual should look out upon the world. Heaven is not so much determined by one's environment as it is by the way one responds to that environment. These attitudes with which we view the rest of the world may be designated as the windows of the temple. They are: (1) a genuine interest in the affairs of others and in life outside ourselves; (2) sympathetic understanding—a willingness to live in the troubles and problems of another; (3) tolerance toward all men, with their ideas and with the life they are compelled to live; (4) a love which rises to that point where we can "pray for our enemies and do good to those who despitefully use us."

Every beautiful temple has a color scheme of its own. It is so with the temple of human character which these great masters would build. The dominating color is cheerfulness. Cheerfulness has been defined as "an internal state of being due to the soul's conscious recognition of its own harmonious relation to the constructive principle of nature in individual life. It involves the elements of serenity, tranquility, peace, satisfaction, gratitude, gladness, generosity, health, faith, and the desire to share its benefits with all mankind." Added to this dominating color, cheerfulness, and delicately worked in with it are the secondary colors of refinement, kindliness, gentleness, and gratitude.

The crowning features of this temple—the roof and dome, are charitableness and altruistic service.

A careful reading of the message of the masters will force us, even in this age of materialism to conclude that *there is no greater job and no more profitable undertaking than the improvement of our own lives. We cannot dream ourselves into a great life or a developed character. We must simply take hold of ourselves where we are and with well directed effort, patience and determination overcome those weaknesses which hold us back.*

SCIENCE AND PROGRESS

by

T. Swann Harding
Author of "The Degradation of Science," etc.

The probable effects of fixed beliefs upon scientists, science, and scientific progress are very important. In this country, perhaps, we have too greatly emphasized the fact that religious beliefs—and I am using "belief" in the sense of meaning a strong conviction or feeling that a certain proposition or system of propositions is true—may affect science adversely, while forgetting that any sort of fixed belief at all, in any sphere, might very well do the same thing. Today, with Soviet Russia determined to view science outside Russia as badly afflicted with "capitalistic psychology," and to force scientists within Russia to adhere to certain metaphysical dogmas, the question again comes forward with greater force than usual.

Some years ago I worked in industry as a chemist. There worked next to me another chemist. He was, as secretly as possible, Communistic in his economic ideas; I was a bad case of capitalistic psychology. He had been born an orthodox Jew and had become an infidel; I had been born some sort of evangelical Protestant and had become a rather etiolated Unitarian. Generally speaking our beliefs were in continual animated conflict, except when it came to the actual operations of analytical chemistry where we found ourselves in close harmony. It is true that he was afflicted with the sort of conscience that urged him to try to weigh to six points after the decimal on a balance barely accurate to three points; it is also true that I did not do that. It was further true that he suffered nights of torment when a sudden and profitable order impelled the firm to send out substandard lots of material regardless of deficiencies made evident by analysis, while I

took the point of view that profit ruled this economic world of ours and that, having turned in an analysis of the product as nearly correct as I could get it, my responsibility to a public who got inferior argyrol ended there. But I think we did show that it was possible for a diversity of beliefs to affect our scientific harmony and accuracy very little.

However, in due time I myself became rather disgusted with the constant divergences from scientific truth that profitable manufacturing demanded. I continually saw things done which made our widely advertised "laboratory control" simply an impressive joke. Gradually I had to take part myself in this refined trickery invoked to increase dividends, and I therefore undertook state work to be free from the impacts of capitalistic psychology. Curiously enough I had not been engaged in this new research six months before I discovered that a certain superior who was in charge had fixated his belief in the work of one particular scientific assistant as absolutely inerrant. I discovered also that no matter what proof was piled up to the contrary—not even when this individual was discovered utilizing obviously bad technic—the opinion of the chief scientist was unchanging, and, actually to protect myself, I had to adopt (as others had) the bad technic of this one individual in order to "check" his results. Moreover, the superior who was concerned here differed from me very slightly indeed in his general outfit of mental furniture. Here, I think, we have an illustration of the fact that an apparently extraneous but powerfully fixated belief, forming no part of any social, economic, or religious system, can corrupt the ethics and the rectitude of an entire scientific laboratory. We have also discovered how very easy it is to affect science and scientists inimically.

Not long ago a medical journal exposed certain forms of apparatus designed by commercial firms to exploit ultra-violet and infra-red rays, or rather to exploit inaccurate popular suppositions about such rays. There was one mysterious apparatus which could readily be duplicated by using an old automobile spark coil, a dry battery, and an ordinary electric light globe, which was advertised

to transmit ultra-violet rays through glass, a scientific impossibility. The fact that the electric light bulb used was blue helped the deception along and made it profitable commercially. There were also elaborately devised caps designed to let "ultra-violet" and "infra-red" rays act on the scalp and prevent baldness, which caps were from one ten-thousandth to one fifteen-thousandth as effective as full sunlight, and which transmitted practically no rays whatever of either specific kind. Indeed, suppose that the inventors had claimed that the heat was transferred from the cap to the head as simple conducted heat—they would still have to prove that such heat would grow hair. The point here is that such equipment could not possibly have been designed and manufactured without the cooperation of scientists, or of scientifically trained men, who either believed in the profit system so powerfully they did not care what wrongs they did to science, or who knew no other way to hold a job than to do an employer's bidding, or who simply knew and cared nothing whatever about the bad social and economic consequences of prostituting pure science to subversive practical ends.

This brings me to a dispatch by that marvel of objectivity, a man who manages to stay in Soviet Russia without becoming prejudicially corrupted, Walter Duranty, in which he describes "A Conference for Planned Organization of Scientific Investigational Work." This was held in Moscow in April, 1931, and was designed to insist once again npon the old Bolshevik dogma to the effect that there is and can be no pure nor abstract science. All science is practical and, to be of any value, must be harnessed to Communistic dogmas. So-called pure science was denounced as a figment of the imagination by M. Bukharin and, with it, the old "bourgeois traditions of academism." Science must get to work and solve practical problems. There must be no more wasting of a year to discover how an oak shoot grows in a dark cellar. Scientists must no longer hide their hostility to the Communistic system behind a screen of pure science and its abstraction from the national life. The pure scientists who heard this fanatical religious doctrine—for it is decidedly theological and non-rational in its

import—were reported as confused.

Undoubtedly they would be confused for two reasons: some of them because they usually paid no attention whatever to social and economic problems; others because, though they were *en rapport* with social and economic conditions, they realized that a rational argument about the matter is impossible. It is pure logamachy. You may say that all science is practical just as you may say that all acts are selfish. In that case you broaden the meaning of one word by abolishing its antonym. Or, for purposes of convenience—and modern science depends rather more upon the concept of convenience these days than upon its supposed depiction of reality—you may divide science into "pure" and "applied," as you may say that some acts are selfish and some altruistic. In any case the one classification will merge into the other somewhere and certain cases will almost defy classification. But it is undoubtedly more convenient to have the two classes and it is signally irrational to glow in fever while asserting that one or the other class does not exist, when the whole problem centers in mere words anyway.

Somewhat more important than this discussion, because demonstrably inimical to the progress of science, is the resignation from the Presidency of the Russian Academy of Science of Dr. A. P. Karpinsky, the distinguished geologist, reported in British *Nature* for March 7, 1931. "This decision is the outcome of his unsuccessful protests against the recent forced decision of the Academy to deprive of its membership four Academicians, including such historians as S. F. Platonov and E. V. Tarle, whose scientific views have been pronounced by the authorities to be incompatible with their presence in the Academy of a communistic state." This also may be considered as serving notice that scientific workers are forbidden to express or even to hold independent scientific views, and the progress of science can no more take place under such circumstances than it can in an American state which by legislative act bans teaching about the theory of evolution.

In somewhat similar manner we read in the British *Medical Officer* for March 14, 1931, something about the program of the

Socialist Workers' National Health and Sickness Council wherein members are required to be first of all propagandists for the socialization of medicine, to act as poor men's lawyers in cases of complaint by sick workers, and to agitate for increased functioning of Socialist and Labor representatives on government bodies. In short, the effort is to make of public health a party, rather than a medical, issue. "The Socialist Workers' Health Council seems to be more concerned to promote a class-conscience than a health-conscience, but the Public Service is interested in the well-being of the community as a whole without distinction of class." This, be it said, is and always should be the basic interest of science. Furthermore, since science cannot successfully withstand the fixed prejudice of a laboratory superior, it can still less withstand admixture with social and economic dogmas, of a highly theoretical metaphysical character and yet manage to retain its objectivity, its integrity, and its purity.

For instance Prof. Bernard J. Stern was a year or so ago dropped in the "interests of economy" from the staff of the University of Washington at Seattle. He was apparently a courageous type of man who approached social and economic problems in an uncompromisingly scientific way—just the way real Russian scientists would like to approach them, but for Bolshevik prohibitions. Since, however, Stern's researches seemed to show that many Christian rites have a primitive derivation, a very common scientific belief, of course, the pious protested and wanted him dismissed. Later he offended certain powerful economic interests by suggesting that Russia should be studied and understood rather than scowled at or ranted against; he further offended these capitalistic gentlemen by questioning the absolute justice of the Centralia case. He was finally dropped rather summarily, although two new members were appointed to his department about the same time and in spite of the fact that he got only $288 a month against $266 paid to an inconspicuous instructor in the same department. What is apparent, however, is that it is dangerous for a man to approach social and economic problems—and very especially these—from the purely objective viewpoint of austere science in countries where

certain social and economic beliefs are held with theological fervor.

In an editorial in July 1930 *Engineering and Contracting,* its brilliant editor, H. P. Gillette, asked "Is Commercialism Degrading to Pure Science?" He affected to take great umbrage at the "sneer" to the effect that pure science should not be profitable. He praised the University of Michigan for capitalizing certain of its research discoveries and using them in a purely commercial way in order to finance further research. He declared that profit making should not be belittled, especially by people like H. G. Wells who never scorned profits made on their own books. He felt that profits were a mere "rental" upon brain power and that most writers on this subject were "economically illiterate." "There is no more merit in pure science without an eventual application in the service of humanity than there is in the speculations of a Buddhist philosopher about the transmigration of soul." This, it will be observed, is almost precisely the argument of the leaders of the Soviet government and indicates how successfully, and in what a deadly similar manner, fervent economic beliefs may be made to injure pure science. For injure it they do.

Some years ago I worked at chemical research under the directions of one of the most impractical men who ever existed. He set me to what I certainly felt to be the most outrageously useless problem imaginable. He wanted me to devise methods for preparing on laboratory scale certain organic compounds, about which I had never heard, from certain raw materials almost as unknown to me. While I was about it he also wanted me to hunt for additional but similar compounds in other raw materials. So obstruse was the field that even nine chemists out of ten could not understand what I was trying to do when I sought to explain it to them. Furthermore, he and I worked in the most idiotically impractical way. He often stayed away from the laboratory whole days at a time and gardened. I repeatedly got into blind alleys, gave up for the day, and sat and read a novel. As I looked back over five or six years of the "work" (after I had been at it that long) it seemed to me only an impressive and rather intricate way of wasting time and money.

The work went on for ten years. I lived to look back at it after ten years more. Seen in that perspective I discovered that I had actually devised useful methods for preparing more than a dozen organic substances, all of which had found some practical application. My fugitive and, it seemed, futile articles, had had wide publicity and were referred to by authors all over the world; they seemed to be of some value to later research workers. Finally, the organic substances in question had been made on manufacturing scale and were sold by certain dealers in scientific supplies—in short, had even proven commercially profitable. All of this, I confess, was a great surprise to me. Initially I should have sworn I was on "pure" or abstract scientific work, for no one, least of all my superior and I, would for a moment have visualized or even considered any practical utility to our work, while I would have been willing to insist that I was simply doing some rather esthetic and expensive loafing. Was this pure or applied research? Was it abstract or practical? What does it matter which it was, and how silly it would be to argue about that.

However, had we been held to profits we could not have continued. Had we been required to show that our work was practical we should have had to quit. In short, we could have gone on neither under a government dominated by what I may here call capitalistic psychology, nor under one dominated by blind belief in a Communistic dogma written on paper or cast upon the yielding air. In forcing scientists to adhere to purely metaphysical beliefs about which the truth can not be known, or which are manifestly irrational, the Communistic state inflicts great injury upon science. In forcing scientists to prostitute themselves, their knowledge, and science itself to mean profitable ends of a devious ethical nature, the so-called capitalist system inflicts upon science an injury just as great. So brilliant are these Communists that they do not realize the importance of ascertaining pure knowledge. So brilliant are these Capitalists that they would order science about and yet have, for instance, (*Printer's Ink,* April 2, 1931) gone on letting bankers, rather than technically trained managers, rule their industries, until in the recent depression it has just occurred to

them that, since bankers cannot run their own business successfully, it is absurd to let them run industry.

Science has enough to contend with without being called upon to bear purely gratuitous loads of theological or economic prejudice. "Vested interests—psychological, economic, and educational, as well as the general inertia of culture—habits of thought—frequently retard for generations the acceptance of new and more adequate theories." Scientists themselves acquire vested interests in theories to which they have given whole-hearted adherence, and resolutely refuse to believe the evidence their senses bring to them in objection. Theology should be kept out of the sphere of conflict if at all possible—and whether it be religious or economic theology.

This should not be construed as an argument to the effect that the scientist is not a communist, with a small "c," for he is. As Frederick Soddy, a brilliant chemist and collaborator of Sir Ernest Rutherford, so well put it, "Amid all the sneers at the impracticability and visionary character of communist schemes, let it not be forgotten that science is a communism, neither theoretical nor on paper, but actual and in practice. The results of those who labor in the fields of knowledge for its own sake are published freely and pooled in the general stock for the benefit of all. Common ownership of all its acquisitions is the breath of its life. Secrecy or individualism of any kind would destroy its fertility." This, however, is strictly non-dogmatic communism of the dictionary type, and in accordance with the dictionary definition. Science can not, however, merge with any economic, social, political, or religious dogma simply because it is in its most essential nature non-dogmatic. It deals with hypotheses and laws summarized from particulars, but both are subject to immediate revision upon the discovery of further facts. Communism, with a large "C," and capitalism are not subject to such revision, even where their dogmas have ceased to work effectively, as we see so plainly in the present disintegration of capitalism.

Science can, however, gradually produce factual data of such type that it becomes unethical for society to ignore it. Thus when

the Chief Psychologist of the Ohio State Department of Public Welfare reported to the American Association for the Advancement of Science in Cleveland in early 1931 that religious training had no significant relation to delinquency in the young, he certainly made a scientific contribution to ethics and to morality. Boys were apparently just as likely to "get into trouble," he found, when they had as when they had not had religious training such as Sunday school attendance, knowledge of the Bible, knowledge of the difference between "right and wrong" in the ordinary sense, and exposure to sympathetic attitudes towards religion. But the religious protested his findings, just as the Soviet Government would be inclined to protest the findings of a social scientist which conflicted with Communistic dogmas of how things should be, or as an American oleomargarine manufacturer can be depended upon to protest every time a nutrition scientist remarks that good butter contains more vitamins than ordinary oleomargarine—which is simply a scientific fact.

There is indeed as J. A. Hobson has remarked, in the genuinely scientific nature a special naiveté of which the worldly can easily take advantage. The scientist often will not see the reins and the driver, nor sense the wiles of his masters, so long as he thinks he has his head and can go where he likes. Here the Soviet Government has been as unwise as the capitalists because it has inflicted its religious beliefs upon the scientist in a very direct way. Capitalism permits him to absorb the dominant psychology, as he does in America, through his very pores. The free scientific impulse is always at a very special disadvantage when powerful outside interests bring their influence to bear upon the processes of research, for the scientist tends to be terribly sensitive to the approval and disapproval of rulers, political authorities, and financial magnates. He somehow feels that his work is perhaps not as directly productive of economic values as is that of the manufacturer of some harmful cosmetic or some impotent proprietary remedy. He can also be controlled easily if controversy threatens because he affects to believe that contention imports intolerable heat into the calm atmosphere of the study. In short, to do his best work, the worker

who seeks to increase our supply of pure knowledge needs a certain shelter from inimical forces.

Certainly the governmental demand that all his work be strictly practical is as damaging as the capitalistic demand that all his work be profitable. Years ago certain biologists studied the life habits of the fresh water mussel. Nothing would seem to be more useless than that. It was a long, hard job. For many years no one could discover the various stages through which young mussels went in order to become adults, or how they lived meanwhile. Indeed certain of these stages were actually regarded as separate species of organisms altogether, and it was only after devious study by many scientists that the whole life history was pieced together, and it was ultimately discovered how fresh water mussels could be bred. After that was done it seemed a sort of silly accomplishment. But in the last decade of the last century some one cut the first pearl button from the shell of the fresh water mussel. Not so many years thereafter the natural supply of the mussels was threatened with total extinction. It became imperative for practical man, manufacturers, to know how to breed the mollusks —and some scientists knew how to do it, thus saving a profitable industry which would not have been saved had the original pure scientists, or abstract research workers, been compelled to stop and serve humanity at once, or to stop and produce profits at once.

It may be news to a great many people, but there is in existence an Institute of Pacific Relations. It undertakes pure objective research to find out the facts about such delicate matters as the South Manchurian Railway, the exclusion of Japanese immigrants from California, the extra-territoriality question in China. In spite of embittered national feelings it has transformed the menacing problem of the Pacific into one that promises to yield to what is essentially scientific treatment. "Research into questions like food and population in their bearing on emigration and immigration, for example, has done much to facilitate the settlement of acute problems on the basis of facts and not of prejudice with its inevitable friction." In other words, the methods of abstract scientific research are gradually replacing those of fanatically fixated *a priori* belief.

"So successful, indeed, has been this method that when the volumes recording the preparatory work of the Kyoto Conference of the Institute were presented at Geneva in 1930, the Secretary-General of the League of Nations expressed hope that this method of dealing with dangerous issues might soon be applied to Europe."

In the future it is hoped that the spirit and method of scientific inquiry may be applied to the study of social and economic problems now so disturbing to a peaceful civilization. The study will be non-political. It will have no fixed beliefs arrived at beforehand. It will search out the social, economic, and cultural relations between various nations; the problems arising from invention and discovery; the possibilities of international cooperation and coordination—and "its functions will be solely those of research and publication of the facts as ascertained." The scheme commends itself to all truly scientific thinkers as a sane alternative to our present anachronistic methods of handling controversial questions and of permitting them to become inflamed by partisan propaganda. "It is a method by which science can assist society through the dangerous interval between the renunciation of war, as too dangerous an instrument, and the firm establishment of other methods of dealing with international problems." Its applications to purely national problems are also obvious. But to be successful this method must be protected from *a priori* beliefs of whatever type—whether sectarian, economic, partisan, or political —for the spirit of objective investigation can not survive in such an atmosphere. Science can serve man far more largely than ever in the past, provided menacing *a priori* beliefs are not allowed to pervert it and destroy its power.

The first article in a Symposium on THE SUBSTANCE OF WORLD COOPERATION—the contribution of the scientist and engineer to international unity and peace.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

by

AMY WOODS
Vice-Chairman, United States Section

Letter from the United States

WITH characteristic rapidity America has changed. The differences have become apparent during the eight months that I have been in Geneva. In character the changes are both psychological and tactical. Today there is a dominant note in the voice for peace. It would seem to have supplanted those more cautious utterances which in past years were attributable at least partially to the mental attitude of a misunderstood and persecuted minority.

Coming fresh to it one senses that the country in the midst of economic adversity is beginning to listen and to agree with much of the philosophy of the internationally-minded. There is a new gentleness of human understanding and of a common interest to be found everywhere in street, and store and home. At the same time America is tactically absorbed in national effort to bring it out of the morass.

I arrived in Chicago just in time to hear Miss Addams present a peace plank to the Republican National Convention. The Resolution Committee rose spontaneously to their feet as she stepped forward. Representing the so-called "Emergency Peace Committee" which includes the W.I.L., the F.O.R., American Friend's Service Committee on Militarism in Education and others, she presented what she said might be considered "unpopular subjects,"—tariff, debts and reparations, recognition of Russia. The chairman unwittingly stopped her before she was able to conclude with manufac-

ture and transportation of armaments and munitions. Subjects such as the World Court and Consultative Pact also were presented by other peace leaders.

A week later when we appeared before the National Democratic Convention we felt like seasoned lobbyists. By that time leaders of both parties from the 48 states had been interviewed by many pacifists working quietly in every corner of Convention Headquarters.

For a second time Miss Addams spoke saying, "We regard with horror the results of unrestricted trade in armaments and of the profits derived from their manufacture and sale. We believe that an important advance in disarmament could be secured by International agreement among the governments as to the nationalization of arms and munitions, which not only would eliminate private profits accruing to the great armament factories but also reduce the war scares, often deliberately fomented by them." She referred to the new principle in international law that illegal force shall not result in legal gain and asked "Why impoverish a nation for elaborate defense when organized opinion of the world stands ready to deny the aggressor the fruits of his aggression? In short why prepare for war at all?" She pointed out that in this fast moving world disarmament was a wild dream 25 years ago. "Until yesterday it was a laborious matter of matching tonnage and war planes. Tomorrow it will become the obvious course of getting rid of what is no longer useful." One more sentence I will quote. She said, "Perhaps what the world needs more than anything else at this moment is an outbreak of good-will and human understanding to overwhelm the suspicion and distrust which has paralyzed trade and poisoned every relationship. Nothing could achieve this so quickly and so powerfully as a statement by the United States that the war debts were being considered generously and impartially."

Under the slogan THE NEW PATRIOTISM IS PEACE, Jeanette Rankin and Emma Wold, two distinguished American pacifists, rallied a great citizens parade for each convention. Women driving their own cars came from great distances. Students and

young farmers hitched-hiked and jumped freights from the farthest states in order to let politicians "see" public opinion for peace and to ask candidates what they proposed to do to prevent war.

It all reminded me of Geneva,—of February 6 when the voice of the people spoke from around the world; of those other memorable days when the Ancient Combattants arrived from France, and the Youth Crusade came in from the European countries to make known that if the international politician did not disarm the world they themselves would take matters into their own hands.

American newspapers have taken pains to dissipate public interest in the Disarmament Conference. A report of the growing strength of public opinion in Europe was cheering and a surprise to the 22 groups to whom I spoke including teachers, churchmen, farmers, students, labor, women, youth.

Both Republicans and Democrats gave space to peace issues in their platforms, but of more significance is the fact that the peace forces of the United States have definitely entered the field of political action.

The two old parties have discredited themselves once too often in the public mind and youth at last is definitely turning toward socialistic doctrines. There is a wholesome eagerness among them to take an active part in the reconstruction of a new era. Salaried people and wage earners are facing up bravely to cuts and unemployment though the banks are closing in perilous numbers. Fear is more evident in the coupon-cutting group than among their more hard pressed neighbors, and General Pershing is advocating vigilence committees and citizens identification cards which have a strange flavor of fascism to democratic ears.

The news from Lausanne and Geneva encourages me to believe that at last the Governments are seriously coming to grips with world problems and the tide of depression is at the turn.

AFTER MANCHURIA

by

SYNGMAN RHEE

President, Provisional Government of Korea

THE grave questions that now face not only the western world but all civilization are, first, what will be the response of the people of Manchuria and China to the Japanese annexation; second, what will be the results upon the structure of organized society. Nothing more momentous has confronted the western world since Germany entered Belgium, and this time the concern of the United States is direct, vital and unescapable. For these were our treaties that were violated when Manchuria was invaded and it is our traditional national policy that first of all went down before the Japanese troops.

To form any reasonable conjecture as to these results, it was necessary first to recall what happened in the parallel cases of Bosnia and Korea. If analogy means anything, these seem fairly logical consequences:

1. There have arisen in the Far East the New Balkans; we have now a new and more sinister breeding place of trouble. It is said to be the belief of some of the influential Americans that the Chinese people will submit silently to the loss of their great province and the forcibly entry of Japan into their affairs. This belief is reported to be founded upon the submission of China, after the war of 1894, to the loss of Formosa. Several factors must have been overlooked in the making of this deduction. One is the great change that has come over the Chinese people. It is a different China that now confronts the world. The old stoical, half-cynical indifference and sophistication have given place to a new and rapidly budding nationalism. The old China submitted with shoulder shrugs to the loss of Hong Kong and Wei-hai-wei. The

new China expels the British at the toe of its boot. The old China submitted to the foreign control of its customs, to foreign control of its post office, to extra-territorial courts. The new China orders all this to stop, and it stops. The oppressions, frauds, contumelies of nearly a hundred years have had at last their normal effect. The hidden springs of Chinese nationalism have been touched and the whole band of exploiters of whatsoever breed will henceforth watch its step.

Nor is there sound reason to believe that the divisions so long rending the Chinese people are any indication of tame submission now. Those who think so can hardly know China. Like other people, the Chinese, at the menace of foreign intrusion, drop their internal dissensions. One of the significant developments of December, 1931, while the Japanese were advancing, was the interchange of visits between officers of the Canton and Nanking governments. But whether the Chinese are now to be firmly welded by the new emergency is no great matter. What is certain is that the old hatred is now immeasurably intensified by a definite act of aggression, that reprisals will almost certainly follow in one form or another, and that China has unexampled resources of man power and otherwise. Before the Japanese entered Manchuria in force they said that the lives of their nationals were not safe there. How much less safe such lives will be now when men's minds have been inflamed by the smart of a great injury is no difficult surmise. If there was unrest in Bosnia and unrest in Korea, there will be far greater unrest in Manchuria. If the Austrians, well skilled in keeping down a subjugated population, were unable to overawe the Bosnians, few in numbers and exposed on all sides to a marvelous policing, not even the Japanese power will be able to keep down the infuriated Manchurians. Assassination is too easy. Also, it must be remarked, it is too deadly perilous to the peace of the world.

If there is anything reasonably certain in human affairs it is that in whatsoever climate and under whatsoever tinting of skin, the broad springs of human action are about the same. Forty years of British rule in Egypt, even under the wise and benevolent

Cromer, ended in an outburst of nationalism that drove the British forth. One hundred and sixty years of British rule in India have produced an expression of nationalistic resentment, universal and irresistible. After thirty years of American government in the Philippines, the movement for independence there is stronger than ever. Throughout the period of Austrian occupation of Bohemia, the Czechs never bowed the neck. The partition of Poland has now flowered into the Dantzig corridor, forcing-house of trouble. "Consequences are unpitying" for nations as for men.

Remembering these and many other pertinent examples in history, the most optimistic observer of affairs in the Far East must be disquieted before the prospect now opening in the new Bosnia, the new Alsace-Lorraine, that the world has allowed to be created there. Again, assassination is too easy, reprisals too certain, the world's powder house too near. The annexation of Bosnia wrecked Europe after horrible convulsions that soaked her fields with blood. Distance is nothing in these upheavals. What had the Australians that perished at Gallipoli to do with the annexation of Bosnia? Most of them had never heard the mention of Bosnia's name. But they came half way around the world to die because of it. The fisherman of Grand Manan has nothing to do with Chinchow but he or his son or his nephew may have to go to war because of it.

2. It is difficult to avoid the conclusion that the Kellogg Peace Pact, of which we had hoped so much, is virtually cancelled by these events. The moment one signatory successfully disregarded it all the other signatories were automatically released from it. Hailed as the harbinger of the peace good men had passionately desired, hailed as the step that marked man's emergence from the last shadow of the savageries of the past, it appears now without the substance of a gesture. However depressing may be the thought that no agreement, no matter how fair or how solemn, can stand against the urge of imperial aggression, such seems the conclusion to be drawn from this melancholy fiasco.

Naturally, the Nine Power Treaty cannot be separated from this ruin. But the question that protrudes next is whether much

the same conclusion is not to be made about every other treaty or international agreement; whether something vital and necessary has not been stricken from the whole body of international convention. If treaties so explicit, so important and so done in the world's daylight as these, have no validity, what treaty has or can have real meaning? Burke's "faith that holds the moral elements of the world together," seems sadly disfigured in the light of Manchuria. So far as one can see, that faith has for the time being at least been superceded by a return to primitive standards. The strength of any treaty now would seem to be the strength of the guns behind it. In effect, we slide back frankly to the jungle basis of the bigger fist and the longer knife.

3. Upon the League of Nations the effect is a catastrophe. Even its warmest champions have now to admit that at the first real testing it crumbled and fell. None of its machinery by which men had hoped to put reason in the place of prejudice and passion would revolve when the crisis came. Plainly enough, arbitration by a World Court could function only by virtue of international agreements that would be respected. If there is no faith to be placed in international agreements, we revert to the Dark Ages and the World Court is only a laughing stock.

4. Movements to advance the cause of peace by a gradual or considerable disarmament suffer at least as much. In the face of the developments in Manchuria, no nation can think of disarming. The lesson of the day is not smaller but larger war establishments; not less but more of war preparations. Since any nation's life seems now to depend wholly upon its armament and not at all upon its covenants, every nation will naturally be impelled to arm to the teeth. At a time when all the western nations are in need of their resources that they may succor their unemployed workers, treasuries must continue to be drained to provide for the national defense. Even the most ardent pacifist would be puzzled to suggest another course consistent with national safety in a world where treaties have now been reduced to scraps of paper and covenants have become mere pipe-lighters.

If anything could add to the profound alarm with which all

thinking men must view these developments, it would be the cynicism displayed consistently by those that seek to defend the course of Japan. To the reproach that Japan has violated the Kellogg Pact, they pretend that the Pact has been observed because Japan has not formally declared war on China. To the reproach that Japan has violated the Nine Power Treaty, they respond that Japan has not done so because China is not an organized nation. To the reproach that Japan has invaded, conquered and taken possession of the territory of a country with which it was at peace, they respond that Japan has been engaged only in subduing bandits. To these obviously dishonest and insolent pleas the climax is reached when Japan organizes the spurious "Republic of Manchuria" with the deposed boy emperor of China as the figure head and itself as the scarcely disguised dictator and ruler and lord paramount.

Irresistibly, we shall be reminded of the outline of Japanese policy submitted in 1927 by the Japanese Premier to the Emperor. That policy included the seizure of Manchuria, now an accomplished fact, the invasion of China now under way in Shanghai, the conquest of the United States and the ultimate erecting of Japan as the most formidable world power mankind has ever seen. All experience has shown that when such an obsession seizes upon a people it is not exercised without bloodshed, and again reasoning men will be appalled to remember what followed the annexation of Bosnia and Herzegovina and the overweening ambition for too large a "place in the sun."

CHINA'S CHANGING CULTURE

by

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II. The Place of Christianity

THERE is no "church" in China either in a national or purely ecclesiastical sense. The majority of the Christian groups are, it is true, linked up with the National Christian Council. But this organization does not and cannot make any attempt to unite the various churches ecclesiastically or theologically. About one-fifth of Chinese Christians are members of the Church of Christ in China. But while this organization has made marked progress towards Christian Unity it does not promise at the moment to unite all the remaining groups. By reason of being divided into at least 100 different organizations in China Christianity has been a disintegrating as well as an integrating factor in her cultural life. In dealing with church or Christian work, effort and influence in connection with China's transitional cultural changes we shall, therefore, use the general term "Christianity."

Christianity in China is one aspect of the western cultural invasion of China. Actually in this modern impact of the West upon China the missionaries followed the merchants. Before they came the East India Company was dominant in British commercial interests in China. It opposed the coming of Morrison. The first American missionaries came on the initiative of the firm of Ogilvie, then prominent in American trading interests. Missionary work has always been a real but quite subordinate part of the treaties. Its conjunction therein with imperialistic policies and the legalization of opium has brought it under considerable criticism therefor.

Missionaries came to China for religious ends though in early days they often rendered assistance to diplomatic and commercial interests. Political and industrial pressure has been, as I have said, the main factor in starting China on its present transitional cultural experience. Christianity has also been a cultural influence of great weight. This cultural influence has been transmitted along two lines. First, the great majority of the missionaries have always lived on a scale and in a manner according with western cultural standards. Second, the work they have done and the institutions they have started have, with rare exceptions, been built up in accordance with western modes of thought, methods and religious norms and forms. The major influence of Christianity has, therefore, been a westernizing one. It is now faced with the problem of readjustment to a China-centric transitional cultural movement. So much has its cultural influence loomed up that it has, in recent years, often been charged with "cultural exploitation." That is not, of course, its purpose. In view, however, of its weighty westernizing influence such a mistaken charge is easily made. The chief difficulties now confronting Christianity in China are rooted in its cultural influence. Its chief religious difficulty, moreover, is in the challenge of modern scientific and philosophic thought which Christian institutions have helped to bring in from the West. For instance a book on the anti-Christian movement, was recently prepared for the use of the North China Union Language School. This book revealed that most of the ammunition used by anti-religious sharpshooters against religion in general and Christianity in particular was procured from the West.

As a cultural and religious influence Christianity has, however, influenced the hearts of China's masses more widely than foreign political or industrial interests. Merchants and diplomats have been confined to treaty-ports. These in 1842 numbered five; they have since increased to forty-nine. The revolutionary movements which have helped initiate and promote the present cultural changes usually started, by the way, in urban centers, often treaty-ports. Missionaries, in contrast to merchants and diplomats, have for long had the right to reside *anywhere* in China. In 1922 about

6,000 missionaries resided in 675 residential centers; in 1926 there were over 8,000; now there are about 4,750 in China. In 1922, also, there were about 10,000 centers where Christian work was carried on. At least two million students have spent some time in Christian schools; each one has influenced many others. The Bible has been a tremendous influence in China. The first Bible Society to organize in China was the British and Foreign Bible Society. Since its inception, 114 years ago, the three existing societies have together distributed 164,963,395 copies of the Bible and portions thereof in more than forty-two languages and versions. This one book has had much to do with the awakening of China's mind. Another early Christian influence was exerted in and through literature, much of which consisted of the translation of books published in the West. Wheaton's "International Law," for instance, appeared in Chinese as early as 1884. The Christian Literature Society, founded under another name in 1887, laid its chief emphasis in its early activities on making available to Chinese official classes western scientific, political and social ideas, it distributed widely a periodical at a time when there were only five daily papers in China. This society has also in later years supplied much material to the Chinese Press. In 1916 its articles found place in twenty-one Chinese papers; in 1927 it thus reached 468,000 readers of daily papers. Comparatively little has been done by Christians outside of this society to influence the public press of China. While, therefore, foreign political and industrial pressure has been the prime cause of China's entrance upon her present transitional cultural situation the non-political cultural and religious influence of Christianity has penetrated more deeply into China's life.

The institutional and philanthropic work of Christians has grown very rapidly during the last two decades. This has been as much, if not more, a response to China's rising demands for modern cultural values than to a conscious effort on the part of the Christian forces to create such a demand. Both factors, however, have operated. The major development of Christian education took place, for instance, since 1911. In 1876 the number of students

in mission schools was only five per cent of what it was in 1922; in 1906 it was still only twenty per cent. The first Christian college was organized in 1873 during the period when governmental and official interests were starting technical and modern institutions and after some of these had actually started. Christian higher education is in large part, therefore, an attempt to meet the new cultural demands of China. In the main Christianity has been a contributing agency to the acceleration of China's present transitional cultural changes as much as if not more than an initiating agency. The lines along which this contribution has been made will be treated later. Christianity has helped tremendously in the transmission of western cultural as well as religious values to China.

Christianity has passed through three stages during its modern period in China. Up till about 1900 it was winning a foothold. After that it moved so promptly to meet China's desire for modern cultural values that for long its schools and other institutions were the models of what the new ought to be. It was then in the lead. But now Christianity is under attack as a result of the new cultural aspirations and changes it has accelerated. In 1900 it was attacked for its relation to political powers threatening China's partitionment; in 1922 the anti-Christian movement attacked its religious content; during the last few years its organizational and institutional features have been the target of continuous virulent criticisms. To some extent Christianity has lost prestige. The nationalistic urge for autonomy has created a new situation both within and without the churches. Chinese Christians are for the first time facing their national relationship and obligations. Christianity must, therefore, win a new and advanced position of leadership.

Although Christianity has had a significant cultural influence it has never as yet worked out an articulate opinion or program with regard to most of China's cultural problems. Christianity is now faced with the necessity of finding Christian solutions for cultural as well as religious needs. This lack of determining Christian standards or programs in China's cultural problem is easily understood. Numerically Christianity is still relatively weak. Chi-

nese Prostestants number about 500,000 which is only one in a thousand of China's population. In the past Christianity has been of necessity more concerned with maintaining itself than changing the social order at large. Its emphasis has been much more other-worldly and spiritual than socially reconstructive. Long before 1913 much attention had been given by missionaries to ancestor worship, opium and footbinding. On these two latter moral problems missionaries have had a consistent and aggressive position. In 1895, under the leadership of westerners, an anti-footbinding association was organized which articulated effectively the already existing Chinese and missionary objections to this practice. But along about 1913 the place of Christianity in accelerating cultual changes became more evident than formerly and thus with the organization of the China Continuation Committee in that year and the incorporation of Chinese Christian leaders for the first time in a national Christian organization Christians began seriously to consider their relation to China's cultural as well as religious problems. From that time Christians have faced, with varying degrees of interest, the problem of Christianizing the Chinese social order.

Previous to this, Christianity in China tended to accept in general the Chinese social order; at least little constructive consideration was given to the question of fundamental changes therein. The ethical systems of China did not call for radical change as they correlated in many respects with Christian ethics. The family system also was in its broad outline accepted. Only recently have Christians begun to face seriously their relation to China's international political problems. But now the revolutionary movements have started fundamental social changes outside Christian circles. The result is that the Christian forces are beginning to seek for Christian attitudes on and programs for these emerging changes. At present, however, the Christian mind is marked by diversity as to all cultural problems; it, like the mind of China, is in a transitional state.

Christianity has been a recreative influence. In the main wherever Christianity has challenged China's cultural life this has

heretofore been due to western initiative. The early awakening of China's official mind was due largely to western ideas made available through translated and specially prepared books. Gradually, moreover, these challenges to China's cultural tendencies have taken root in the Chinese Christian mind. Chinese Christians are now alive to all such problems. To the influence of Christian challenges to China's cultural life has now been added the widespread revolutionary challenges to most things old. Chinese Christians are now viewing these problems from a China-centric angle.

Christianity has influenced and furnished no small proportion of the Chinese leaders who have attacked China's cultural problems outside the churches. No small proportion also of the Chinese students who went abroad started in Christian schools; for instance, Yung Wing and Sun Yat-Sen. The Christian forces are inadequately articulated for a mass attack on these cultural problems. Much of their moral and spiritual strength lies idle. Nevertheless in spite of their many sects and diversity of opinion these Christian forces are as well, if not better, articulated than any other social group in China. This should facilitate their future use as an agency for social reconstruction in so far and as fast as practical Christian solutions are discovered. Furthermore the persecutions and agitations of recent years have strengthened the solidarity of Chinese Christians, intensified their self-consciousness and quickened their desire for self-effort. Like every other movement in China Christianity suffers from a dearth of experienced leadership. Nevertheless the Christian leadership that exists is turning its attention towards making Christianity a culturally reconstructive as well as a religious force. Christians in China are in a culturally reconstructive and recreative mood. Christianity now faces the challenge of an awakened nation. Furthermore Christianity has been a tremdous factor in giving China a fair interpretation of the West as it has brought to the Chinese people its cultural and spiritual values in contradistinction to the western commercial desire for profit and the diplomatic manifestation of military and political power.

(To be continued)

BROADCASTING INTERNATIONAL GOODWILL

by

DAVID G. STEAD

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THE broadcasting by radio of programs calculated to help on the spirit of international understanding and goodwill is, fortunately, becoming increasingly apparent. The work, however, is not yet spontaneous, but rather is the result of special efforts put forth by a faithful few here and there who are animated by worldmindedness. The success which has already met these efforts should greatly stimulate those within whose power it lies to forward our great world movement in this manner. A recent effort in this direction, put forward by the Australian League of Nations Union at Sydney, in concert with a leading broadcasting station (2GB), has, I suggest, something of general world interest, and might be followed with advantage in many other places where such work is not already carried out.

The program was designed to give the greatest amount of international variety, while catching the public ear. As far as the addresses were concerned the variety and importance of the program came mainly from the fact that Sydney is a central establishment for many consuls of leading world countries. In cities, say, of the United States of America, where there are not such regular representatives, a similar or adapted program could be made up as far as possible by utilizing nationals of the countries represented in the list for the day, or by prominent citizens acting for such countries for the nonce. In centers like New York and Washington, where are gathered so frequently the most distinguished world citizens, there is a great opportunity for a real world broadcast, to be gathered up and relayed by stations throughout the universe.

What is proposed here is something quite distinct from ordinary broadcasting of international group meetings or conferences, however valuable those might be. In short it is deliberate propaganda, of a type somewhat difficult to put over, unless hitched to some big national event. Even so the program must to some extent, be sugar-coated, to ensure that the mass of listeners will see it through. With the judicious aid of music this is not a difficult task; and so we liberally interlard the short speeches with music of the country—or at least by a composer of such country—that has "taken the floor" for the moment. Here I would suggest that the music should where possible be rendered by massed voices or by some symphony orchestra as the former actually suggest the articulate voice of a crowd of people—which the individual singer does not—while the stringed instruments exert a powerful pull upon the heart-strings and emotions of all people. Under no circumstances would I employ, for this particular purpose, a military band, or any brass band, however distinguished it may be in the musical world, as such music does not prepare the ground for the planting of the seeds of international amity and understanding. I say this with some personal conviction, as I know how deeply I am stirred by the strains of martial music, or of national airs which stir the martial or so-called patriotic instinct.

All this by way of suggestion: Let us now proceed to the particular celebration which occasioned this article. Certainly it was an outstanding opportunity for any group of internationalists as it was none other than the opening of the vast world wonder of steel —the bridge which spans Sydney Harbor. Now the opening of any bridge at all always gives rein to the imagination of local citizen, or journalist or poet or statesman; it was, therefore, quite a fitting thing that the mightiest construction of its kind in the world, reaching from earth to earth and touching the heavens (as is seemed), and spanning waters frequented by the argosies and peoples of every country, should inspire the noble thought of a vast human structure to bridge the gaps between the minds and the hearts of the world's children. And so, amid the rejoicings of a people on holiday, with flags flying and the glitter of illumina-

tions and the tracing of patterns amid the stars by searchlights and sky rockets, a message of universal peace and goodwill and friendly brotherhood was borne upon ethereal waves to the minds and the hearts of many people.

The function was an evening one, lasting from 8 to 10.30. The affair was described as an "International Broadcast of Goodwill Messages by Consuls de Carriere." There was a central "Reception and Buffet Supper" arranged by the Broadcasting Company as hosts. To this came a number of citizens prominent in international affairs and including many consular people, twelve of whom took part in the broadcast. Following introductory speeches by the representative of the radio people and the president of the League of Nations Union and a member of the secretariat of the League of Nations who happened to be in Sydney, five-minute addresses, punctuated by music, were given by the consul-generals for the various countries, in the following order: Belgium, China, Czechoslovak, Denmark, Finland, France, Germany, Greece, Italy, Netherlands, Norway and the United States. It will be noted that the alphabet settled the thorny question of order or precedence very nicely, and friends getting up such a function might note that. One notes some important omissions in the list, but these were not so much by design as by "accidents of fate."

It hardly needs any emphasis by me here to indicate the extraordinary value of such programs as the above for furthering the great cause of World Unity. To a music-loving people (and which is not?) this procession of anthems and tunes alone, played in one session—the composers and nationality being duly announced—immediately creates in the listener an inclination to regard "the other fellows" as at least something like himself; which is not at all a bad start in international understanding.

MAITREYA

"Peace to all Beings"

by

NICHOLAS ROERICH
Artist, Author, Explorer

(*Concluded*)

WHY are these times of peace so necessary to mankind? Every heart knows, that an epoch of peace is necessary for cognizance and construction. Hostile periods have brought on the material and spiritual crash. This also the human heart knows. Periods of hostility have created the unrest of unemployment, through which the most worthy striving towards the betterment of quality has been lost. Periods of hostility have resulted in numerous conventionalities and in those atrocities which come from the absence of quality, in other words, in a spirit of savagery.

Very often Conferences for peace evoke a pitying smile for the hypocrisy of people gathering to do away with methods of destruction uncomfortable to them, in order to replace them with more subtle and modern ones.

But even among those who gather, there are always some to whom the creative principle of peace is close. And these, not the bestial ones, like the spherules of pure Mercury, will still strive towards luminous unification, towards the great universal body. These striving ones can always find means of accord because by day and night their hearts pray for unification. If this voice prevails, one is able also to realize that indestructible ennobling of the spirit which is imparted through the realization of culture. Because each aspiring spirit, in search of culture, knows in his heart also the great sense of union and the time of peace. He needs

this sense of union, he needs this time for peace, in order to open the gates of light. "Do not stand in the way." . . . "Do not obscure the sun," asked Diogenes, not because he desired to be a sluggerd. He asked that light be not obscured, lest it give way to darkness.

Truly, the future does not tolerate sluggards. All has become dense. In the pressure of energies each moment of conscious labor is significant. Each banishment of egoism is significant. And the affirmation of cooperation is luminous.

The age of Maitreya was always indicated as the age of true cooperation. Natalie Rokotoff, in her remarkable book on Buddhism, according to the sources, thus characterizes the Age of Maitreya: "The Future Buddha-Maitreya, as His name indicates, is the Buddha of compassion and love. This Bodhisattva, according to the power of His qualities, is often named Ajita the Invincible.

"It is interesting to notice that the reverence of many Bodhisattvas was accepted and developed only in the school of Mahayana. Nevertheless the reverence of the one Bodhisattva-Maitreya, as a Successor chosen by Buddha Himself, is accepted also in Hinayana. Thus, the one Bodhisattva Maitreya embraces the complete scope, becoming the personification of all aspirations of Buddhism.

"What qualities must Bodhisattva possess? In the Teaching of Gotama Buddha and in the Teaching of Bodhisattva Maitreya, given by Him to Asanga according to tradition in the IVth century (Mahayana-Sutralamkara), the maximum development of energy, courage, patience, constance of striving and fearlessness was first of all underlined. Energy is the basis of everything, as it alone contains all possibilities.

"Buddhas are eternally in action: immovability is unknown to them, like the eternal motion in space, the actions of the Sons of Conquerors manifest themselves in the worlds.

"Mighty, valiant, firm in His step, not rejecting the burden of an achievement for the General Good.

"There are three joys of Bodhisattvas; the joy of giving, the joy of helping and the joy of eternal perception. Patience always, in all and everywhere. The Sons of Buddhas, the Sons of Con-

querors, Bodhisattvas in their active compassion are the Mothers to the All-existing."

In giving the covenant of Shambhala, does not the East speak about the very same Light, which is heartily awaited in benevolence and unity? "The Universal Eye of Shambhala carries benevolence to mankind. The Universal Eye of Shambhala is like the light upon mankind's path. The Universal Eye of Shambhala is that Star, which has directed all seekers.

"For some, Shambhala is the truth; for others Shambhala is an Utopia. For some, the Lord of Shambhala is a Sage; for others the Lord of Shambhala is the manifestation of abundance. For some, the Lord of Shambhala is an adorned idol; for others the Lord of Shambhala is the Guide of all planetary spirits. But We shall say—the Lord of Shambhala is a Fiery Mover of Life and of the Fire of the Mother of the World. His Breath glows with flame and His Heart burns with the fire of the Silvery Lotus. The Lord of Shambhala lives and breathes in the heart of the Sun!

"The Lord of Shambhala is the calling one and the called! The Lord of Shambhala is the transmitter of the arrow and the one who accepts all arrows! The Lord of Shambhala breathes with truth and affirms truth. The Lord of Shambhala is unvanquishable and transforms destruction into construction. The Lord of Shambhala is the peak of the banner and the summit of light.

"Accept the Lord of Shambhala as the sign of life. I shall say thrice—of life; because Shambhala is a pledge of mankind's strivings. Our manifestation is the pledge of mankind's perfection. Our manifestation is the affirmed path to Infinity.

"The Lord of Shambhala manifests three ordinances to humanity: The teaching manifested by Maitreya calls the human spirit into our creative world. The teaching of Maitreya points out Infinity in cosmos, in life, in achievements of the spirit! The teaching of Maitreya holds the knowledge of the cosmic fire, as the opening of the heart, which contains the manifestation of the universe.

"The ancient legend affirming that the manifestation of Maitreya will evoke a resurrection of the spirit is correct. We will

add that the resurrection of the spirit can precede the manifestation of the Coming, as the conscious acceptance of the Teaching of Lord Maitreya is verily resurrection!"

Does not the East evoke the same spiritual strength, affirming the just necessity of the Hierarchy of Light?

"In the reconstruction of the world one may be sustained only by the affirmation of the New World. The establishing of a manifested decision can enter life only through the great understanding of the universal regeneration by the path of the great law of Hierarchy. Therefore those who seek the New World must strive towards the affirmation of the law of Hierarchy, which leads by the affirmed Hierarchy. Thus only may one establish balance in the world. Only a flaming, guiding Heart shall manifest salvation. Thus the world is in need of the affirmation of the law of Hierarchy.

"Therefore, according to the Law, Hierarchy is being affirmed in the shifting of countries and by the substitution by fire of everything which departs. Therefore it is so necessary to accept the law of Hierarchy, because without the chain one cannot build the great ladder of ascent. Thus it is necessary to accept flamingly the affirmation of the grandeur of the law of Hierarchy.

"It is necessary to reiterate about Hierarchy. It is correct, that the hierarchy of slavery is ended, nevertheless the manifestation of a conscious Hierarchy is accomplished by the suffering of humanity. There is too much slavery in the world and each flame of consciousness is oppressed too greatly. Slavery and conscious Hierarchy are as day and night. Therefore do not hesitate to repeat—Conscious Hierarchy, the Hierarchy of freedom, the Hierarchy of knowledge, the Hierarchy of light. Let those who do not know the conception of the New World ridicule because each understanding of the New World is terrifying to them. Is not Infinity horrible to them? Is not Hierarchy burdensome to them? Because being themselves ignorant despots, they do not understand the creativeness of Hierarchy. Being themselves cowards, they are terrified before Hierarchy. Thus, let us place in the balance the most needed understanding of the approaching Great Age—Infinity

and Hierarchy.

"One must accept Hierarchy as an evolutionary system. For those spirits who have not outlived slavery, one may repeat that Hierarchy absolutely differs from despotism.

"What path then is the most affirming one? The most real way is the self-sacrifice of heroism. The most wondrous fire is the flame of the heart, imbued with love to the Hierarchy. The heroic action of such a heart is affirmed by service to the highest Hierarchy; therefore the self-sacrifice of a subtle heart is wondrous. The spirit-creativeness and independent activity of a sensitive servant imbues the space with fire. Thus, verily harmonize the visible and invisible; the present and the future; and the predestined shall be fulfilled. Thus the self-sacrifice of a subtle heart imbues the world with flame.

"According to the construction of strata the evolutionary spiral is being extended and the involutionary is being contracted. One may observe this same fact not only with individuals but also with ideas. It is very instructive to discover how ideas are born and accomplish their cycle; often they seem to disappear completely. But if they are evolutionary, they reappear in a broader way. One may study the spiral of the roots of ideas for evolutionary thinking. The task of gradual containment of an idea can give the progression towards highest understanding.

"Labor, create benevolence, revere the Hierarchy of Light—this, Our Covenant, one may inscribe upon the hand even of a new born child. Thus simple is the cause, which leads to Light. In order to accept it, it is necessary only to have a pure heart.

"Hierarchy is a plane-metric cooperation. If any one tries to explain it by the conventional understanding he will only prove that his brain is as yet not ready for cooperation." Thus it is said.

Upon what, then, can we agree? On what basis may we forgive? Upon what shall we base our understanding? Upon what may we broaden ourselves? Upon what shall we avoid offence? Upon what may we move forward? Encircling all the spheres of Dante, we come to cooperation. Cooperation, compassion, are love itself. Ordained by all the hieroglyphs of the heart, love is the

Mother of the World. Inexhaustible is creative love, which has conceived the Tribe of holy people, who know neither earth nor nation; who hasten upon wings of spirit to give succor, compassion, cooperation, who hasten in the name of bliss. Who carry the drops of all-understanding, all-embracing bliss.

The world is hastening towards reconstruction. Human hearts are tired of wrath. In tumultuous labors they remember again about culture and signs of Light, and they whisper to each other: "The future exists, that is why we have come here. Not for defamation, nor for terror, but we pass here for mutual labor, for knowledge, for enlightenment. Let us then take hold of this Universal Light; let us achieve the transfiguration of the world, the pre-ordained, the predestined."

All peoples know that the site of the holy men is on the mountains, upon the peaks. From the peaks comes revelation. In caves and upon the summits lived the Rishis. There where the rivers find their sources, where the eternal ice has preserved the purity of whirlwinds, where the dust of meteorites carries a purifying armor from the distant worlds,—there is the rising glow. Thither is directed the striving of the human spirit. In their very difficulty the mountain paths attract one. There the unexpected occurs. There the people's thought moves towards the Ultimate. There each pass promises an unprecedented novelty, gives promise of the hewing of new facets of tremendous outline.

Upon the difficult paths, upon the dangerous mountain passes stand the images of Lord Maitreya of the Resplendent future. Who made the effort to place them there? Whose was the labor? But often they stand, gigantic, as if not humanly created. Every traveler adds a little stone to the growing Mendang. Does one's heart ridicule this stone offered to the steps of the future? No. The difficult and dangerous path opens one's heart . One does not ridicule; but, smiling in benevolence, one adds his stone also to the laying of the step of the all-containing Light.

Long before dawn, under the stars, the entire neighboring mountain beyond the river is studded with tremendous roseate fires. They glide along, gathering into garlands; breaking into

fragments; flash out and disappear; or they are moving back and forward or unite into one powerful flame. In the cold November air, we admire this Himalayan marvel, which is familiar to all local inhabitants. In the morning you can ask the Gur about it and he, with sparkling eyes, speaks about the fires of *Devitta*; another whispers about the resplendent legion of Maitreya.

There are fires of earth. But here is the heavenly glow. Tibet knows "De-me" the fire of the deity and "Nam bumpa," a fiery glow.

Over the snowy peaks of the Himalayas burns a bright glow, brighter than stars and the fantastic flashes of lightning. Who has kindled those pillars of light, which march across the heavens? The polar and midnight regions are not near. The northern lights cannot glimmer in the Himalayas. Not from the Northern scintillations are these pillars of light. They come from Shambhala; from the Tower of the Great Coming One.

"Maitreya Comes."

WHITHER BOUND RELIGION?

A Symposium

Collected and Edited by

Paul Russell Anderson

Introduction

Religion, no less than other great human interests, has been subject to considerable critical analysis within recent years. The comparative study of religions has made conflicts and similarities between historic faiths more apparent. Studies in the physical and social sciences have challenged the traditional position of all religious faiths. Increasing international contacts have clearly shown that religious, as well as social and economic forces, have been deeply affected by the increasing net-work of human interests which have become common to all nations, to all races, and to all people.

The question is, where is religion headed? In this new world of compact relations, will religious differences persist or will they slowly lose significance and a new world religion emerge? Will one of the great historic faiths assimilate all the rest or will they continue to struggle for existence at the expense of others? Will a new era of religious tolerance grow up or will invasions and crusades and inquisitions become even more pronounced? The problem is not one for which there is an easy, simple solution. It is not one which can be dealt with solely on the basis of intellectual synthesis. Religious faiths, in most cases, have been so closely allied with social and ethical traditions, legal codes, individual emotions, desires, and feelings that the problem has been found to be exceedingly complex.

It was with this in mind that the writer sought, as one approach to the problem, to gather representative opinions from leaders of various religious groups in the Near and Middle East. These, more than any other geographical sections in the world, have served as historic battlegrounds for conflicts between great religious systems. Zoroastrianism, Judaism, Christianity, Islam, the Bahá'í Faith, together with numerous sects of all shades and types, have in turn provided a great religious drama throughout the ages, perhaps one of the most colorful dramas in human history. It is not unnatural, then, even today, despite great changes which this section of the world has felt, to turn to it to see what effect modern developments, interests, and thought-systems have had. Nor can it be said that conflicts have ceased. In Palestine, Jew, Muslim and Christian live side by side, but still retain their typical religious concepts and practices, even to the extent of becoming engaged in armed conflicts to defend them. In Persia, while Islam still has a tremendous grasp on the rank and file of Persian citizens (at least nominally), attempts are being made by the Parsees of Bombay to revitalize their faith and Bahá'í groups are growing up in various centers. All the while, Christian missionaries in every section have been engaged in a vigorous and diversified program. And thus the problem of the compatibility of the various historic faiths still persists.

The attempt to gather material for this symposium met with many difficulties. Misunderstanding of the aim of the project through lack of discriminating interpreters brought some inadequate answers. A sceptical feeling in regard to the aim of the study made some shun the question. Lack of vision and adequate education, especially on the part of some non-Christians, showed a few to be either woefully prejudiced or indisposed to answer. The opinions which follow in this and subsequent issues of *World Unity* indicate trends of thought in the minds of some to whom the problem is of vital and urgent importance. Request was made for short, concise contributions, so the reader will find direct, simple answers free from involved discussions and highly theoretical issues. The study pretends in no sense to be of an exhaustive nature, but

serves only to present an unusual and interesting approach to one of the greatest issues among thinking people today, "*Whither Bound Religion?*"

I

BAYARD DODGE
President, American University of Beirut

President Dodge is head of an institution which draws as conglomerate a group as almost any university in the world. In the student body of 1,100, there are representatives of thirty-nine different nationalities and nine different religions. There is no attempt made to proselytize from other faiths although the institution is largely supported by funds from America through the New York office of the Near East College Association. The religious society in the university, which takes in followers of all religions, creeds, and sects, is called the Brotherhood. The motto is, "The realm in which we share is vastly greater than the realm in which we differ and with this object in view students of various religious faiths worship together, map out social welfare programs, unite for deputations into the mountain villages of Syria and engage in numerous other group projects. It is from this great center of international education that President Dodge writes.

"It seems fitting that these first paragraphs should come from the Holy Land. It was in this corner of the world that the Law of Moses came into being in the midst of an ancient heathenism. Side by side there sprang up here a worship of the sources of life which grew into mysteries of Adonis, and that great prophetic movement that culminated in Christianity. Islam had its birth in this part of the world and many an heretical sect found refuge on the lofty ridges of Lebanon and Palestine.

"The West met East during the Crusades, and again in our own time western mandates are being established on this Eastern soil. For the first time, the historic churches of the Orient and the sects of Islam are meeting with science. Old differences are being broken down and men of all faiths are asking the same question, 'Whither Bound Religion?'

"Though the question may be asked with a new significance, the answer must be the same one that has been given centuries ago:

" 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with they God.'—Micah 6.8.

"'Righteousness is this, that one should believe in Allah and the last day and the angels and the book and the Prophets, and give away wealth out of love for him to the near of kin and the orphans and the needy and the wayfarer and the beggars, and free captives, and observe prayer and pay alms. Those who keep their promises if they make them, and the patient in distress and affliction and time of trouble, they are the persons who are sincere and pious.'

—Koran, Sura II, 177.

"'God is a spirit: and they that worship him must worship him in spirit and in truth.'"—John 4.24.

A STEP TOWARDS WORLD UNITY

by

CHARLES DAVIS

Civil Engineer

"In England, Canada and the United States there are over 150-million people having the same language, the same literature, mainly the same laws and the institutions of freedom. May we not hope for the highest and noblest federation to be established among us. Under different Governments it may be, but united by race, by sympathy, by freedom of industry, by communion of interests and by a perpetual peace."—JOHN BRIGHT.

A FASCINATING thought with visions of Utopia to one who dreams of the World as peopled with "fellow men." Men without fear. Not an impossible dream. Edward Everett Hale said "abolish fear and you can do anything." Impossible only to those who "have," and fear they will be deprived. All religions preach the fellowship of man, peace and the golden rule, another precept for equality—that is, unity.

The mind, illuminated through the science of "Individual Psychology," (the "Understanding of Human Nature") based on the discoveries of Dr. Alfred Adler of Vienna, discloses that man cannot think or act until he has established his goal. The goal once determined, all his powers, awake and asleep, are banded together in trying to reach it. If one expresses his goal and there be no movement towards it, then, consciously or unconsciously, it was not his real goal.

This is a great scientific truth. Close our ears to words and "watch the action line." It will disclose the goal through "postures, attitudes, movements, expressions, mannerisms, ambitions, habits and character traits." (Adler.) We have unemployment

or reemployment, peace or war as determined by our goal—nothing else matters.

Burnham, architect of the World Fair, Chicago, 1893, said "If you plan, plan greatly." Why not plan for World Unity? We plan, we act, we accomplish. Planning is using the experience of the past to take each step towards the new.

Great, worthwhile things are simple. World Unity is great and therefore simple. The plan must be simple for it to work. It must be based on what has been done before, not on untried things. So why not the English-Speaking world under one government and one flag, meaning the United States of America and the British Empire. Call it, for the lack of a better name, our "United Empire."

One flag flying over our "United Empire" does not mean hauling down our national flags. Our "United Empire" would hold about 17 million out of 55 million square miles of world land area, about 30%, or nearly one-third. Its population is about 600 million out of about 2 billion people on our globe. Again nearly one-third. In 1914, the national wealth of Europe with North and South America, was estimated at over 600 billion dollars, of which our "United Empire" had about 300 billion dollars, equal to about half. There are no available figures for the balance of Asia and Africa. At a guess, our "United Empire" has close to one-third of the wealth of the world. But this expresses only a fraction of the potential resources and energies of our "United Empire" to help bring about World Unity in a practical matter of fact way. Only by the road of "reality" can our "goal" be gained. What is that road? Action! What action?

At the moment, force. The League of Nations does not bring unity. The World Court cannot. Nations cannot, as between themselves. Agreements, treaties—scraps of paper—cannot. Why not? Because there is no one force capable of bringing unity out of conflict.

The World has not yet learned "how good and how pleasant it is for brethern to dwell together in unity."

For as yet, the World does not understand that greater power of "equality." To make a step forward we must face reality as

is, not what we would like it to be. Let us apply what we now do in our cities, our provinces, our states and within our nations. Peace is disturbed in Boston! The police restore it. The public pays the cost, not the disturber of the peace. Each side goes home about its business. There is trouble in the coal fields of Pennsylvania. State Troopers and Militia restore order and again both sides go home without exacting penalties. A Haymarket riot occurs and the United States Army is called out to restore peace. Neither Chicago nor Illinois are compelled to cede lands to, or pay Washington. We have but one more simple step to take! It is no different, only on a bigger scale. Germany and France, two great peoples, make the same mistake again? Our "United Empire" enters both, with its navy, its army, its air force and restores peace. Our forces can do it even though both France and Germany turn upon our "United Empire."

But someone says this is different! Two nations are not the same as a city, province or state! The latter have given their consent to police, state troopers, militia and their own army! But have they? No, of course not. The people were born there and had these forces imposed without their consent. It is true that our "United Empire" would thus restore peace "without the consent of the governed." But that is done in our cities, provinces and states. It would be no different, as between nations, save in degree. But, if so claimed, all advance is by the application of something new or something old in a new way.

And, peace restored, we withdraw without exacting costs or tribute of any kind! What more simple, more complete, more effective and eventually lasting, thus leading to World Unity. How? As time flew by the futility of fear of each other would become more and more pervading. The uselessness of armed conflicts, only to have them suppressed by our "United Empire," would become apparent. Other armies, navies and air forces would gradually become less and less, finally disappearing. With them our forces would shrink into and become police forces. The World would grow to understand, by such a practical "common sense" example, how much happier, more prosperous and wiser

we all had come to be through being "fellow men" and "wholly equal." And then, one at a time, each nation would join our "United Empire" and thus help to bring about World Unity.

Of course the Quaker way is a better way. William Penn found the same conditions in Pennsylvania as the Puritans found in New England. One used peace and the other force. It may be argued that peaceful methods will gain our goal. Truly they would. Bnt can they alone be applied as the World is today?

One government and one flag for the World would not be unwieldy. Mere size is no difficulty. In fact simpler, easier, more surely peaceful than now with some 65 governments in existence. A "World Empire" guided and dominated, as between the nations, by a central government, is not inconsistent with local national governments and their subdivisions of states, provinces, cities, towns, townships and villages. The International Postal Union does not interfere with national postal regulations. This is true of all activities of the body politic.

The larger the area and population under one government and one flag, the surer is peace—unity—guaranteed to the people. What chaos there would be had we 48 sovereign governments instead of one. What chaos there has been in Central Europe by resisting the creation, first of Germany and then of the Austrian Empire and now by the destruction of the latter.

Real, everlasting World Unity can be gained through the marvelous discoveries of "Individual Psychology" made by Dr. Alfred Adler, physician, psychologist, psychiatrist, scientist, educator and philosopher of Vienna. The Confucius of the West. The science that teaches that all are "wholly equal"; that anyone can do anything if he "wants to and trains rightly"; that it is not important to prove "who is right" but whether one is doing something "worthwhile"; that to understand one another each must "think more of the other person than of oneself" and be a "fellow man."

The World will some day know and understand and then teach this great science to every child from birth and thus gain World Unity.

ROUND TABLE

With T. Swann Harding's "Science and Progress" begins an extremely significant symposium by scientists and engineers, the plan of which has been outlined elsewhere in the present issue. Here, indeed, in the achievements of the scientist, the engineer and the inventor, stands the actual substance of world unity. The capacity of the modern armed state to work havoc and destruction upon the fabric of civilization has, tragically, been developed by the very technology which has made the world a material unit. It is as though the knife designed for surgeons had been seized by assassins.

At the other end of the scale of human values stands the inner, spiritual longing, toughened in many to unshakeable conviction, described by Nicholas Roerich in "Maitreya"—the sense of an enlarging destiny which underlies and sustains this modern age. Aware of the prophetic quality of other ages in the past, when men, become imbued with the mighty power of faith, surged forward from a dying to a quickened new civilization, the outlook reported by Professor Roerich confirms the confidence that people themselves, not less than the material instruments people invent and manufacture, can be remodeled and improved.

It is gratifying to learn from Hugh McCurdy Woodward that his series of chapters on the "The Common Message of the World's Great Teachers" will shortly appear in book form. As soon as definite information is available, the details will be published for the information of the many readers of *World Unity* who have followed the Woodward articles with particular interest.

"China's Changing Culture," by Frank Rawlinson, which began last month in our special Oriental issue, interprets what is perhaps the most tremendous social revolution taking place among any people in this age. It has already been declared in these pages that as China goes, so goes the whole world. Is the final result of the influence of the West upon China to organize this enormous mass of human beings for war or for peace? Will Chinese economy

become communistic, internationally competitive along old capitalistic lines, or on the contrary afford a striking example of cooperation by extension of the doctrines of Confucius and Lao Tze? Whether China will one day be the greatest reward of our efficiency and idealism, or the supreme nemesis of our competitive instinct, is the most important question of tomorrow, if not today.

Through the medium of statements made to Paul Russell Anderson, we have the considered views of leaders representing many faiths and many races on the vital question, whither bound religion? There could be no more effective supplement to the symposium on science than this discussion of the trends and needs of religion. Far apart though the work of the scientist and the religionist seem to be as organized activity, their results meet and mingle in the structure of society, as their motives meet and mingle in every human consciousness. The best of scientists are mystics, the best of religionists are scientific in the mode of thought.

The interesting proposal has been made that *World Unity* constitute itself the champion of the ideal of a federated world, the only final solution of the political and economic problems which, like hammer and anvil, are beating human society into some new form for future generations. The analogy of the American colonies stands ready to hand as the most striking example offered by history of the form of political action adopted under conditions resembling the present.

Our readers know that *World Unity* has already, in the articles on "World Citizenship" written by Carl A. Ross, had the privilege of advancing this ideal. The quotation used as Frontispiece this month contributes to the same end.

The proposal is one the editors are prepared to entertain. The world is surely ready for some concrete plan of international order. It is hoped that many readers will express themselves freely on the subject, especially those who have some grounding in the history of law. The layman's reaction to the proposal, on the other hand, may be as important as the attorney's, in view of the fact that the chief obstacle of any world scheme lies not in the lack of technical facilities but of emotional impetus.

THE SUBSTANCE OF WORLD COOPERATION

The Scientist's Contribution To Social Unity and Peace

A SYMPOSIUM

Edited by

T. SWANN HARDING

RECENT international events, in the opinion of many thoughtful people, have served to give exaggerated and wholly undue importance to the political element in human affairs, at the expense of the scientific factor represented by the new industrial structure. According to this view, a great army of scientists and engineers is actively engaged in creating a substantial basis for international cooperation, the final result of which will be to link together the interests and welfare of the various peoples so closely that wars and revolutions will become impossible.

This process, which we see going on clearly enough in its more public expressions, such as the development of radio and airplane, as yet is appreciated more as a commercial than as a fundamentally social enterprise. The agitation of current thought, in fact, can perhaps be defined as the consequence of the divorce between the political and scientific worlds. Our political policies reflect the conditions of an earlier commercial and trading era, while the achievements of the scientist and the engineer have already established a new set of conditions making those policies not only obsolete but dangerous.

Under these conditions it seems advisable and necessary to call attention to the positive contributions being made, despite so many political and economic difficulties, by the free and unbiassed intelligence of the scientific worker to a civilization capable of

leaving nationalism and class struggle behind. The more these contributions are understood—the more their momentous and eventual triumph is realized—the sooner will our racial emotions adapt themselves to life in an adult, responsible world community.

It is therefore the privilege of *World Unity Magazine* to announce the publication of a symposium, edited by T. Swann Harding, in which a number of well known scientists and engineers will describe the technical achievements most influential in promoting world communication and intercourse, and most effectively freeing humanity from the age-old burden of oppressive physical labor. The purpose of the symposium is to present concrete facts, including reference to possible future technological advance, without reference to any new philosophy of politics or economics that may seem to be involved. The editorial point of view in relation to the limits of the symposium is that the importance of the technical revolution would at this stage only be obscured by attempts to make it serve any particular sociological theory. In the long run, political and economic principles are interpretations of social possibilities, but the interpretation must await some degree of fixation in the epochal trend.

Within another generation, no doubt, the world will be prepared to reap the harvest, in terms of a better social order, sown by the genius of the technicians who have literally re-constructed the environment in which men live and work and learn. Meanwhile, it seems axiomatic that science and invention are gifts to the whole race, and not mere extensions of old materalistic values subject to selfish exploitation.

Among the authors already represented are: *T. Swann Harding,* symposium editor; *Stanley P. Reimann; Maynard Shipley, Benjamin Ginzburg; Edwin Krieg; L. A. Hawkins; Wm. H. Barton, Jr. in collaboration with James Wilson Graham; James Theron Rood; C. E. Grunsky; and Sumner B. Ely.*

WORLD UNITY MEMORIAL

To DAVID STARR JORDAN

The name of David Starr Jordan has become associated with faith in the reality of world peace. His contribution to the peace ideal was made at the highest level of human achievement, through the power of a personality uniting scientific intelligence and spiritual aim. In his life and work an age striving to throw off the intolerable burden of organized conflict grew more conscious of its capacity for progress and more determined to attain the goal of cooperation and accord.

In order to give continuance to Dr. Jordan's vision and attitude, never more needed than in this period of confused purpose and ebbing courage, it is proposed by a number of his friends and associates to establish a World Unity Memorial to David Starr Jordan.

The purpose of this Memorial is to make possible the wider diffusion of Dr. Jordan's important statements on peace and international cooperation by magazine and pamphlet publication, in a form rendering them available to peace workers throughout the world, and to encourage the rise of the peace spirit among the new generation of college students.

It is the privilege of World Unity Magazine to serve as the organ of the David Starr Jordan Memorial, under the auspices of a Committee representing the scholarship of America, Europe and the East.

Friends of David Starr Jordan, and friends of world peace, may assist in the realization of the purpose of the Memorial by contributing toward the modest expenses involved. A contributing membership may be secured for five dollars; a student membership for two dollars; a life membership for ten dollars. Copies of all Memorial publications will be furnished members without charge.

In addition to the publication of David Starr Jordan's most important statements on the subject of peace, the Memorial will offer an annual prize for the best essay on world cooperation submitted by any college undergraduate.

WORLD UNITY MEMORIAL TO DAVID STARR JORDAN
4 East 12th Street, New York City
(*Sponsored by Mrs. David Starr Jordan*)

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WORLD UNITY DISCUSSION GROUPS

Many people, especially in the United States, feel the need of intellectual stimulus and a more adult approach to the special social problems of this troubled age. They have become uneasily aware of the fact that the possibilities of human intercourse are by no means exhausted by business contacts, golf, bridge, cocktail parties and casual conversation.

Unquestionably, every community, however small, contains matured men and women who crave the reinforcement and fulfillment of a congenial group which, without oppressive formality or the limitations and expense of an organized club, can permit a mutually helpful exchange of opinion on important current events and general world outlook.

As a basis of common interest, a focal center for group thought, *World Unity Magazine* has a distinct field of usefulness. Its articles mirror the richly varied events and subjects of the day, but aim to set forth true principles without propaganda. It works for deeper understanding and not to influence belief or promote action.

One alert individual in a community at this time can render a very real service to his or her friends and associates by forming such a group and contributing the initial stimulus required to release the latent powers of group discussion and consultation. Each issue of *World Unity* will provide more than enough "starting points" for an interesting evening of free mental exchange.

In making this suggestion, *World Unity* has no thought of attempting to organize any groups of this nature that may develop. The dynamic of the project is that each group remain both informal and free to develop in its own way.

The real point is, whether we are right in assuming that America contains a great number of people who are unsatisfied by the present childish arrangements of human intercourse.

Address correspondence on this subject to Managing Editor, World Unity, 4 East 12th Street, New York, N. Y.